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# Herald of Holiness

OFFICIAL ORGAN • CHURCH OF THE NAZARENE



January 4, 1956

THEY SAW THE POOR, PALSIED MAN AND HAD compassion upon him. They realized his helplessness and hopeless state. They knew that his case demanded more than human help. Having seen and doubtless felt the power of the touch of the Saviour, they knew that assistance for the palsied man was not far away. To get the man to Jesus was the major problem. He could not walk or ride; he must be carried. Their

## Visible Faith

By General Superintendent Vanderpool



vision of his need and their certainty of his cure drove them to postpone pressing business and passing affairs and make every adjustment to bring the man to Jesus. To work alone might have been easier, but this task demanded united effort. Their passion for the deliverance of this man from his bondage drove them to regiment and dedicate themselves to tasks and positions.

With adjustments made, the man in the bed, and the procession under way, victory seemed assured. But, lo, high hurdles were near. The unsympathetic crowd would not give room for them to go through the doorway. This called for further outlay of toil and money as well as pain, embarrassment, and anxiety. At last the man lay before the Master. Jesus noted the pathetic, motionless man upon the couch and the radiant faces of the four men peering through the hole in the roof. To Him the faith of the five was clearly demonstrated. "When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee." Their vision, compassion, adjustments, and perseverance furnished a lens through which their faith easily could be seen. By that faith a miracle was performed; the palsied man was healed; the four Christ-touched men were rewarded; God was glorified; and the scoffers were brought to shame.

Let us by our works give life, hands, feet, and form to our faith. "Even so faith, if it hath not works, is dead, being alone" (Jas. 2:17).

*When Jesus saw their faith, he said unto the sick of the palsy, Son, thy sins be forgiven thee.*

Mark 2:5

# LATE NEWS

**Sunday, December 18.**—Word has just been received by the Music Department of the Publishing House from the family of Homer Rodeheaver, telling of the passing of Mr. Rodeheaver at eleven this morning. "Rody," as he was known by millions, was an outstanding leader in gospel song, traveling for twenty years as co-worker with evangelist Billy Sunday. He died at his home in Winona Lake, Indiana, of cerebral hemorrhage.

## THE SALAD That Was Not Eaten

**By E. WAYNE STAHL**

Nazarene Elder, Lowell, Mass.

EVEN NOW IT IS A MOUTH-watering memory when I think of that delicious-looking salad as it reposed upon our dining table some days ago. The ruddy pieces of tomato contrasted pleasantly with the pale green of the celery, and deeper green of the lettuce, and these with the snowy background of the dish. An epicure's salivary glands would have become little fountains as he looked at it.

The food-preparer of our household had given me the honor—and responsibility—of adding a finishing touch to the small, delightful scene by pouring in the oil. This we keep in a bottle.

So here I am holding a glass container over that trilogy of vegetables. Slowly, for a few seconds, the oleaginous liquid descends upon them but it seems that, though present in body just then, I am absent in spirit. Possibly I am thinking of some article that I plan to write for publication, never dreaming that what is taking place will become the basis of such an offering.

All at once I realize, to my horror, that I am pouring cod liver oil into that bowl, instead of the salad oil! Talk about your "absent-minded professor!" I seem to be a whole faculty of them!

Instantly, of course, that bottle was turned right side up, though I felt considerably upside down, perceiving the gastronomic tragedy. Here a noble salad had been ruined and I had wasted some expensive contribution from the hepatic organ of the sacred fish of Boston.

I had been sincere in thinking I was pouring in salad oil but that did not

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alter the fact of the matter. I had proved the untruthfulness of the frequently quoted saying, "It doesn't make any difference as to what a person believes, just so he is sincere." Yes, sincerity is no guarantee of reality. Here is a proverb better than the one just referred to, "Be sure you are right; then go ahead."

## Your Church Bulletin

### SPEAKS:

I AM YOUR CHURCH BULLETIN. There are many ways in which you can use me. There are many things you can do with me.

You can throw me carelessly into the trash basket along with much of the advertising material that comes in, even before you have read me through, or you can read me and then throw me in the discarded newspaper pile.

You could slip me into your purse or pocket and then at the first opportunity early in the week you could pass me to a friend you chanced to meet, with a friendly, "I thought you might like to see the interesting things that are going on down at our church."

You might secure three or four copies of me and start a mailing list of your own and send me out to those who might be interested in the doctrine and experience our church stands for if they knew more about it. Time has proved that this work pays off.

You could file me carefully away and you will have a history of your church which will be of increasing value each year I grow older. I hate to brag on myself but, though most old things decrease in value, church history does not and bulletins just a few years old have an appeal greater than the day they were issued. When Mary Lou gets married at the church altar, she will deeply appreciate reading how her parents stood at that same altar and offered her in dedication to the Lord. Good bulletins give a running history of the church.

You could leave me regularly at the door of each newcomer in your neighborhood.

After you have read me you could ring your calendar or date book with future events written in the circles. Then you will not confuse the date of the zone rally with the missionary convention or the young people's rally.

After you have read me, filed me, or given me away, and have carefully noted the future church dates you must remember, you could tell your pastor how much you appreciate and enjoy the material in your own church bulletin.

By  
**Vera Clay**  
Vicksburg, Mich.

*Many have become so absorbed with  
what this glorious experience  
of sanctification IS that they  
have neglected to ponder  
what it is NOT.*



# what SANCTIFICATION is not!

**By J. MELTON THOMAS**

*Pastor, Juneau, Alaska*

THERE IS GREAT PROFIT IN A CONSIDERATION of the "what-nots" of sanctification.

In one sense, sanctification is not a cause; it is an effect. The difference between cause and effect can be illustrated by the difference between a river and a lake. The lake, sparkling, beautiful, is the effect; the river which flows into it is the cause. Without the river there would be no lake. A producing desert orchard is an effect; the good irrigation system that supplies it with water is the cause. The experience of sanctification in the heart is only an effect; the cause is the incoming of the Holy Spirit. The proper course, then, for one to pursue who seeks a pure heart is to yield himself without reservation to the Spirit. The Spirit, with fan in hand, "will thoroughly purge his floor." Be assured that the Spirit will clean house before He takes up residence.

Sanctification is not a period; it is a comma. A period in written communication means, "Stop." A comma means, "Pause for a moment and then go on." Many would make sanctification the period when it is only the comma; would make it the *omega* when it is only the *alpha*; would make it the end when it is only the beginning. When one is sanctified he comes into the possession of his home-*stead*, but it is undeveloped. He comes into the ownership of his Canaan, but it is unconquered. He has only stripped for the race; he has yet to gain his crown. He finds that "there remaineth yet very much

land to be possessed." His constant prayer is, "Saviour, make me more like Thee." His steadfast purpose becomes, "I'm pressing on the upward way." He has only begun.

Again sanctification is not immunity to disease; it is health to resist disease. Sanctification is not a cure-all that eliminates all temptation, trial, and failure. It does not make one immune to these things; but it does, thank God, make one robust for the combating of them. So while one is subject to the fierce temptation, the fiery trial, the dismal failure, yet the spiritual health imparted at the instant of sanctification will, if maintained, give power to resist the temptation, overcome the trial, rise above the failure. The sanctified can sin, but they need not. It is possible for them to relapse, but not necessary for them to do so.

Finally, sanctification is not a hand; it is an arm. The hand is the symbol of service to be performed, and this must be offered by man. The arm represents strength for the performance, and this must be supplied by God. The arm is the driving power back of the hand as it performs its tasks; a heart, sanctified and filled with the Spirit, is the dynamic back of the Christian as he engages in service. Receiving the experience of sanctification does not guarantee victory in one's work, however, unless that one puts his all into his work. Sanctified Christians must learn that it is only as they do their best that God will do the rest.

**YOU RECALL THE STORY OF JOSEPH AND** how his brothers sold him to the Egyptians. Years later when famine came and his brothers went to Egypt to buy corn they did not recognize the official as their brother because they thought him dead. He put them through various tests and finally told them to go home and bring back their youngest brother. As they were preparing for this second trip to Egypt their aged father, Jacob, offered them worthy advice.

He suggested that they take gifts to the Egyptian ruler such as fruit, spices, myrrh, nuts, and almonds, and he told them to carry with them *also a little honey*. He knew the value of gifts to the Oriental mind, but he also knew the wisdom of flavoring them with honey. It may well serve us in our day—this advice to carry honey with us.

It is easy to make goodness a thing of sternness and sober seriousness; it should be made charming

**With 1956 spread out before us,  
here is a resolution  
worthy of our careful consideration . . .**

## *Let's Use More*

*By Wouter Van Garrett*

Sea Isle City, N.J.

are in sadness and anxiety and the personal attention will be as sweet honey to the bereaved heart.

We can also flavor our relationship with others by the way we show our appreciation for the good in their lives and work.

If we flavor our activities with honey it will do wonders in our home life. So often we overlook the small personal attentions when members of our family are concerned; and yet they deserve the honey as much as anyone else. A kind word here, and a thoughtful gesture there, can do great things in building up a home life that is beautiful and inspiring.

The things that happen in the church and Sunday school, when we generously flavor our words and acts with honey, are amazing. In every Christian group there are those who have served long and faithfully. We all appreciate their service and loyalty but, since they have been at their post so long and so regularly, we may take their work for granted. We may know nothing of the moments when discouragement comes to them; perhaps we

# Honey

are unaware that they are sometimes criticized by thoughtless persons for not having done more or for not having done things differently. A little appreciation would make a big difference to them.

There are frequent visitors. A visitor at a church service or a Sunday-school session is a guest and should be treated with the same courtesy that you would show a guest in your home. If you can possibly get to the visitors before they leave, be sure to tell them how glad you are that they came to worship with you and that you hope they will come back again—soon. If you learn that they are newcomers who expect to make their home in the community, find some way to help them get acquainted with other folks in the church. Call at their home and invite them to some of the other activities of your church and arrange to call for them, or have a neighbor do so.

Another way to add flavor is to look for something to praise in your church. Surely there is never a service that does not merit some commendation. Perhaps it's the sermon, or the music, or the efforts of the ushers. Look for something to praise and then express that praise to the ones concerned. That flavor of honey will do wonders.

Life can be far more beautiful than it is if we will only carry a little honey with us and dispense liberal doses of it to those we meet and have fellowship with. In our own lives, in the lives of others, in our homes, and in our church, we can sweeten the entire atmosphere by flavoring with honey.

and beautiful. The old Puritan was a good, solid citizen; he even considered himself a Christian of the first order. But in our day we look upon his goodness as a trained goodness, something that lacked luster and charm. It had no place for sweetness, for honey.

We need to carry a little honey with us as we move in and out among our fellows for our own sake. It will serve to make our efforts for goodness and righteousness a little more attractive and a little less stuffy and repulsive. It will make a greater appeal to others to come and join with us in our effort to help build the kingdom of God.

We need to flavor our conduct with honey for the sake of others. This old world needs a great deal of cheer and sunshine. For one thing, there are hosts of folks who need encouragement. There are those who carry heavy burdens from day to day, sometimes unknown to others, and a word of encouragement will make the load much lighter; a pat on the back at the right moment will add courage and cheer to the most dismal task.

There are many who need comfort. Sorrow comes to all sooner or later. When tragedy strikes some friend we seem stunned for a few hours and then, because our own lives are so full and so interesting, we tend to forget those who live in the shadow of sorrow or misfortune. As good Christians it is our privilege to share one another's burdens. We can carry consolation to those who

# At NEW YEAR'S DAWNING!

*We meet the dawning hours so dim,  
And offer them, O Lord, to Thee.  
The shuttle and the sand within*

*The weaver's loom  
And hourglass  
Will travel soon,  
As time shall pass,  
And this new year begin.*

*We face the morning days this year  
And dedicate them, Lord, with all  
Their mixing shades, though gay or  
drear.*

*If radiant light  
Or shadows long,  
Both day and night,  
They all belong  
Within Thy purpose dear.*

*Give us the Morning Star to shine  
Above, beyond our earthly time,  
And on our path the way define*

*Which offers sense  
To baffled men,  
And providence  
To lead them when  
They most need Thy design.*

*We offer Thee the year, and pray:  
"Receive our times, for they are Thine;  
Illumine, Christ, our unknown way.*

*The darkest hours  
We shall not dread;  
Thy ways are ours  
Each step ahead  
To that eternal day."*

**By EDWARD L. DOWD**



## A Problem Concerning Prayer

**By J. B. MACLAGAN**

District Superintendent, British Isles South

THE STATEMENT OF THE MASTER IN THE fourteenth chapter of St. John's Gospel has created a problem in the mind of many sincere Christians. "Verily, verily, I say unto you, He that believeth on me, the works that I do shall he do also; and greater works than these shall he do; because I go unto my Father. And whatsoever ye shall ask in my name, that will I do, that the Father may be glorified in the Son. If ye shall ask any thing in my name, I will do it" (vv. 12-14).



The difficulty is whether, in view of the undeniable fact of unanswered prayer, we can take the words "whatsoever" and "any thing" as they stand. Many devout people feel compelled to believe that John innocently attributed to Jesus words which He did not actually say. They declare that John, to the best of his ability and memory, wrote what he thought Jesus said. Does this passage suffer because of a too lavish translation?

No: because it is in complete agreement with the teaching of Jesus on the same subject in the Synoptic Gospels (see, for instance, Luke 11:9-13; Matt. 18:19-20; 21:22). John reported correctly, and Jesus meant what He said; but there are certain conditions which we have not seen.

First of all, all the passages in which Jesus makes the promise of "any thing" in answer to prayer were spoken to His intimate disciples. A careful study of the Gospels will show that, as to matter and method, the teaching of Jesus was conditioned by the nature of His audience. He did not make this unqualified promise to the Pharisees or the populace, and He spoke to both of them about prayer; the promise is made only to those who have shown themselves worthy of the Kingdom. He never said this kind of thing to all and sundry; and He does not say it now. It is to those who are His.

Second, the promise, as well as being made to His disciples, has relevance, not to everything that might be asked by the disciple in prayer, but only to those things which vitally affect the coming of the kingdom of God:

- The forgiveness of sins (Luke 11:4);
- the gift of the Spirit (Luke 11:13);
- the maintenance of Christian fellowship (Matt. 18:15-20);
- the removal of hindrances to the spread of the gospel (Matt. 21:18-22);
- and the perpetuation of the ministry of Jesus through the Church (John 14:12-14).

Third, it is clear that the fulfillment of the promise to the disciples in respect to whatsoever vitally affects the coming of the Kingdom is further conditioned by the phrase "in my name." "Whatsoever ye shall ask in my name, that will I do." Praying in His name is something more than mentioning Him at the end of a request; it is agreeing with His will through inside knowledge of His mind. My request must coalesce with His purposes. It may be good in itself, and I may consider it urgent, but if it is not in His will it does not come under the promise of this passage. And, as John 14:15 shows, there must be active evidence of the will to co-operate with Christ in the fulfillment of His will.

Now we offer a paraphrase which might help: Whenever My disciples, being devoted to Me and intent on obeying Me, ask anything which agrees with My purposes concerning the coming of the Kingdom, I will do it.

He does not promise that anyone, irrespective of the state of his own soul or the will of God, shall get whatever he wants. He says that His own people shall not ask in vain for anything that will further the kingdom of God, providing it is in accordance with His immediate purpose.

# Use the Wastebasket Freely

By E. E. Wordsworth

Pastor, Goldendale, Washington

*"Forgetting those things which are behind"* (Phil. 3:13).

*"Forgetting everything which is past"* (Weymouth).

*"Forgetting the things that are behind"* (Wesley's translation).

DR. FREDERIC LOOMIS, WELL-KNOWN physician and author, before his passing, declared in a magazine article: "One cannot live adequately in the present, nor effectively face the future, when one's thoughts are buried in the past." He believed that to stop thinking of oneself, of past mistakes and frustrations, and to think of others and their needs was good medicine for men and women.

We can make the past recede by doing outward, worthy, unselfish, and Christian deeds today. The present and the future will again take on their true perspective, and this proper Christian philosophy will prove to be far better than anything ordered from the drugstore.

A good editor once said: "The true secret of editing is to know what to put into the wastebasket." Forgetting may be called the soul's wastebasket, the place for losing depressing memories, mean ambitions, low ideals, unworthy objectives, and devitalizing forces. No progress is possible to a mind clogged by the weight of past errors, and no spiritual success attends the spirit harboring defeated purposes. Let the dead past bury its dead while the future becomes a challenge.

I have read of a man who became embittered because of his deafness. Then he learned lip reading to make up for the loss of hearing. One day, while seated in a park, idly watching the people, his attention was directed to a couple whose attitude betrayed their misery. He focused his at-

tention on them and "listened" to their conversation by watching their lips. He discovered that they had come to the end of their resources and were considering the terrible thought of ending everything in death.

The gentleman went over to the couple, engaged in conversation with them, and helped them to arrange and to become established in a small business. He was so successful in his effort, and had so much enjoyment out of his experiment, that he began to look about for other people who needed help. As time passed, he discovered that his own faith returned, and the Lord Jesus appeared more real to him. It now became his one supreme purpose to imitate Him who went about doing good. His whole life was changed. Bitter memories faded away in the joyful service he now performed for the unfortunate.

The writer has met many depressed souls who seem to be filled with dejection. Their spirits are weighted down. Heaviness, failure, heart sinking, gloom, blank despondency, pessimism, fearful forebodings, and anticipated evils belong to their oft-spoken words. They possess the vocabulary of sustained melancholia. Their sun never shines by day nor the stars by night. It is high time to use the wastebasket, but they prefer to store things away for future use.

Dear reader, there are a thousand things to be done for the Master and lost humanity, so do not pine away by living in the past. Read again Psalms 23 and other precious and comforting words, pray and get blessed, praise Him who doeth all things well, and use your precious moments working in the Master's vineyard. "The king's business requireth haste."

## KEPT

By JOANNE DAVIS

Portland, Oregon

*Thou wilt keep him  
in perfect peace, whose mind is stayed on thee:  
because he trusteth in thee  
(Isa. 26:3).*

**THE WONDERFUL EXPERIENCE OF BEING kept in perfect peace is the direct result of having the ability to keep our minds stayed on God.**

One of the most important things I discovered about being wholly sanctified was that I had the ability to keep my mind stayed on Him. As a sincere Christian I tried so hard, before I was filled with His Holy Spirit, to keep my mind

stayed on Him, for I knew therein lay my peace. But it just seemed that negative thoughts would swarm in and take possession of my mind too often, robbing me of peace.

Since I died out to all "self" and put all my trust in Him, I have found that the Holy Ghost gives me the power to keep my mind stayed on Him and perfect peace is mine. Oh, isn't He wonderful!

## Cumulus Clouds

By  
**JESSIE WHITESIDE  
FINKS**  
Shelbyville, Ill.

SOME MIGHT HESITATE TO enjoy my picture this afternoon for fear of being thought whimsical, but not I; I like it! Cumulus clouds are piled high in God's blue sky, making the most celestial picture you can imagine. Great mountain-like masses of fluffy vapor in different sizes float lazily against a blue of indescribable beauty—a picture which my pen is not facile enough to draw.

As I sit in contemplation I have a feeling of other-worldliness, and can say with Ella Wheeler Wilcox:

*It seemeth such a little way to me  
Across to that strange country—  
The Beyond;  
And yet, not strange, for it has  
grown to be  
The home of those of whom I  
am so fond.*

I know of no more harmless pastime nor anything commensurate with it to give the "feel" of that spiritual body we are promised than to trip from one mystical mountain peak of cumulus clouds to another in childish imagination, free of earth. It is exhilaration, indeed! It makes us hunger and thirst after righteousness and to say with David: "As the hart panteth after the water brooks, so panteth my soul after thee, O God."

We can easily think of any morning  
*Stepping on shore and finding it  
heaven;  
Of taking hold of a hand and  
finding it God's hand;  
Of breathing new air, and finding  
it celestial air;  
Of feeling invigorated and find-  
ing it immortality;  
Of passing from storm and tem-  
pest to an unknown calm;  
Of waking up and finding it  
home!*

By EVANGELIST PAUL MARTIN



### Here We Go Again!

I'M NOT SURE WHO IT WAS WHO ASKED ME TO WRITE some anecdotes of the parsonage—I know it wasn't Brother Ted. But it didn't take much urging, for there's so much to tell of God's goodness and grace. You see, I'm looking at life through faith-tinted glasses, and life is abundant and grand.

Last June 10, I was a perfect forty; forty years of age, wearing a standard forty-six, long suit, preaching at least forty minutes, with a forte-forte voice. But about noon of that eventful day, getting ready to remind Wilson Lanpher, Whitcomb Harding, Dr. L. J. Du Bois, and Brother Ted of my birthday by card—wondering what Monica and Michael would have under my plate at dinner—in the middle of the street, St. Johns, Michigan, I again praised the Lord for the wonderful privilege of life in a Nazarene parsonage!

It was in this parsonage that, as birthdays passed, and years rolled around, the fruit of a humble, Spirit-filled life was seen. There were miracles of answered prayer—like Grandmother's conversion at seventy-seven. There were expressions of appreciation from thoughtful people—as the Ford in Claresholm, Alberta. There were times of laughter, and times of tears—just ordinary things, in a sense, I know—but the stuff of which a happy home is made. There was reproof, and punishment, with resounding whacks—and many a sermon with just five at the table!

What did we have? What was it I felt? Whence the secret of it all? It is the strength of humble hearts, filled with the Spirit. It is the simple story of a sanctified father, and a second-blessing mother, in the commonplace battles of life! "For the Lord God is a sun and shield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly" (Ps. 84:11).

Experts say that the first reason for the distress of homes and youth in America is the feeling of insecurity. And there were so many potential reasons for this feeling in our home—uncertain salary, struggling churches, different surroundings every three years—but, why didn't I feel this insecurity? It was simply for two reasons: I knew my parents loved us and each other, and I knew they loved God. That's a combination nothing can break!

Would you do something for me, Mother and Dad, just as soon as you finish reading this issue of the "Herald"? Would you kneel down by your chair and make this pledge? I'm doing it now, for I have a son, and a lovely wife:

*Help me, O God, to show my love to my family, to guard it, to share it, to give it—this my love—to these so close to me. And help me, O God, to show Thee my love, in beauty and clearness, in quiet meditation and rest in Thee, in careful obedience and quick response to Thy will, in courage to search my heart, in tolerance for others. Yes, dear Lord, let me love Thee more and more!*



# "From Greenland's Icy Mountains"

By CHAPLAIN EARL A. KEENER



WE ARE AT SONDRESTROM, GREENLAND—the land of the midnight sun. This point of the earth's surface is little known outside the military circles, as its location was top secret during the last war. The personnel of the base were not permitted this information at that time. However, in the near future this point will be known as an important international airport. Its location is ideal for a stopover between the East and West. We are in a direct line with New York and Moscow and an equal distance between the two. In time

of war, or any other time, this base is prepared to intercept any plane from Russia headed in the direction of North America. The United States government is spending millions of dollars to build three great air bases in Greenland. The southern base is in Narsarsuak, the northern base is at Thule, and this base is about eight hundred miles south of Thule.

We are the closest land mass to the North Pole. Sondrestrom is located fifteen miles north of the Arctic Circle. Most of the area of Greenland is a mass of solid ice. It is twenty thousand feet deep. We are located about twelve miles from the edge of this great icecap.

The country here is very rugged but very picturesque. The towering mountains around us are covered with snow the year round. However, our summers are very comfortable. The thermometer

## I HAD HALF AN HOUR TO CATCH THE BUS.

The restaurant was crowded and it would be a while before I could get waited on, but a half-hour was plenty of time. The bus stop was right across the street.

Every booth was filled. Then I saw a lady

So I leaned forward, toward her. "You're Jewish?" I asked.

Surprise crossed her face. "Yes," she answered, "why do you ask that?"

"I consider it an honor to be Jewish," I told her, "a great privilege!"

Amazement showed in her eyes.

## I MISSED

beckoning to me. "Share my booth," she said.

I gave the waitress my order. I told her I had to catch a bus; then I sat looking at the lady sitting opposite me in the booth. Her eyes had the sad, worn look that some Jewish folk have. Her accent was Jewish. She made general conversation with me—about the weather, about the food. Then God came over and sat down with us; only she didn't know it.

God said, "Go ahead, I've marked this one for you to talk to."

"But the bus," I protested; "I may miss that bus!"

"Go ahead," God urged, "I'm with you!"

"Are you Jewish?" she asked.

"No," I told her.

"This is the first time I ever heard anyone of your race say that in my life," she said. There were tears in her eyes, "And I think you mean it. Tell me, why did you say it was an honor?"

"You are God's chosen people," I told her. "He has a special, tender spot in His heart for you." I told her about the thrill I get when I think of God pushing back the Red Sea for her people.

"My people," she said, "have been persecuted."

"Every nation," I told her, "which has persecuted the Jewish people will have to give an account to God."

We talked about Palestine. I heard prophecy



reads a high of fifty to sixty degrees in the summer and a low reading in the winter of forty to fifty degrees below zero.

One of the strangest features of Greenland to get accustomed to was the twenty-four hours of light and the twenty-four hours of night. The light days of the summer are much shorter than the dark days of the winter months. At this time of the year our winter has begun in earnest and our days are getting very short.

My ministry with these men has been very interesting and I trust fruitful. I realized in the beginning that these men were in need of basic Bible truth. With this in mind, we have spent profitable hours exploring the Bible with them. It has been gratifying to see their interest and response. A service hardly goes by where someone does not request a Bible or Testament. A number of the men have knelt at the altar for spiritual help. We trust that they received an experience of real salvation.

I hold communion services at two other chapels each month in addition to the service at my own chapel. I have appreciated the opportunity to serve these men who are hungry for the gospel message. This is a very remote section of the world but we have found that God's message is effective from "Greenland's icy mountains" to "India's coral strand."

fulfilled in her voice as she told me she had been sending money home for years to build up the mother nation. I talked to her about God, about His chosen people, the Jews. The hands slid around on the clock.

"I am looking forward," I told her, "to talking

## NEWS in PICTURE



**1956 IS GENERAL ASSEMBLY YEAR FOR THE CHURCH OF THE NAZARENE**, and although the actual sessions are still months away, active preparations for the event have been under way for some time. Shown above are S. T. Ludwig, general church secretary, and R. R. Hodges, his assistant, as they discuss arrangements for the assembly, which will be held in Kansas City, June 17-22, 1956.

have made me feel different," she said. "Always I'll remember what you said about an honor to be Jewish."

And I knew it was true—that she would remember. I knew God had given her comfort in that half-hour; He had given her hope and encourage-

## THE BUS!

By Dorothy Boone Kidney

Yarmouth, Maine

with Abraham, Isaac, Joseph, Miriam, and Aaron someday."

"You expect to see them?" she asked.

"I am looking forward to it!"

"You," she said, "must be a Christian, a good Christian."

"Yes, I try to be," I told her. God was dictating the words. I did not feel led to pinpoint the conversation to Jesus Christ, to break it down into explanatory phrases of being saved. It was one of those times when she was hearing more than my words. I was trying to go slowly in order not to get ahead of God.

She finally picked up her check to go. "You

ment, which I did not understand fully, but which I knew she must have needed. I had not talked about the difference in our religions. I hadn't talked about Jesus Christ, and still I knew that a definite spiritual nail had been driven into her soul-house that day. The lady left.

I beckoned to the waitress. "I have missed my bus," I told her, "so you might as well bring me a piece of pie."

I sat there eating the pie, knowing that, without a doubt, I had been a copartner with God for a half-hour! My soul was light and easy, and the pie was delicious. The manna in the wilderness never tasted any better.

# A THIEF to the Last Breath

Our habits  
weld  
a chain  
that  
becomes  
stronger  
with use

By  
**RALPH A.  
MICKEL**

Evangelist,  
Alum Bank, Pa.

THE STORY IS TOLD OF A preacher who was called out in the middle of the night to pray with a dying man. Arriving at the house in a squalid area, he found a man of about forty years of age already in the clutches of death. As he bent over the bed and offered to pray with the man, the preacher noted a sudden gleam in his eye. He continued to speak to him about his soul and then, with the woman who asked him to come to the house standing by sobbing as though her heart would break, he knelt and prayed.

When he arose, the man was dead, his fast-stiffening fingers claspings the chain of the minister's watch. The man was a notorious burglar and, even as he was dying, the sight of a gold watch and chain in the possession of a pre-occupied man was too much for him. As the preacher prayed to God to forgive him his sin, the dying thief, in the grip of his evil habits, had tried to pick his pocket. Held by his habit, he continued to sin to the very last.

This is the conclusive pronouncement given by God's Word in Proverbs, The sinner "shall be holden [that is, held] with the cords of his sins" (5:22). These words indicate the power of habit formation. We are all creatures of habit. We all have acquired fixed ways of doing things. These acquired, fixed ways are called habits. These habits are either good or bad.

Our word "habit" is derived from the Latin word meaning "to have." We not only have habits; *they have us*. We are held by the cords of our own choices. A habit is formed by doing a thing again and again in the same way. Human beings are pliable, flexible, and easily shaped in a given direction by repeated action. They thus get into a groove of action. Somehow these repeated acts form a groove in our mental processes that makes it easier to do them again.

It is like the fold in a sheet of paper. It is easier to fold that paper along the crease made by the previous fold. It is likewise easier to tear it along that line. In like manner, when a certain temptation overcomes us it forms a crease in our moral straightness. Subsequently, it is easier for that temptation to overcome our righteous resolution because it follows the line of least resistance formed by the previous defeat. As someone has well said, "We first make our habits, then our habits make us."

Our habits weld a chain that becomes stronger with use. A boy was observing his grandfather putting on his shoes. He

noticed that Grandpa always turned his shoe upside down and shook it before putting it on. So he asked, "Grandpa, why do you always turn your shoe upside down and shake it before putting it on?" "Do I do that?" asked Grandfather. "Yes, you do," the boy replied. "And when you shake it, I never see anything fall out." "Well," explained Grandpa, "I learned to do that while I was in India because of the scorpions, centipedes, and other vermin which might hide in my shoes, and now I do it without thinking." The boy responded, "But you don't need to do that here because we have no such creatures." "I know, but I formed the habit, and habit is a very strong thing. It is like a chain which keeps getting stronger," concluded Grandpa.

It seems that bad habits become strong faster than good ones. We become addicted to bad habits. Apparently the chain forms so imperceptibly that the habit is not noticed until it is so strong that it cannot be broken. Accordingly, if we want good habits in old age, we must form them in youth.

We are known by our habits. Our accustomed way of talking reveals us during a telephone conversation. Our manner of walking enables someone following to recognize us. We are identified by the habits and mannerisms which we have developed. Even so are our souls revealed before God as good or bad by the habits which we have acquired.

Habits are good only when formed in Christ. God does not give us habits. We must grow them. By His saving grace the Lord can deliver us from all evil grooves of action. There are no practices so strong that He cannot deliver us. But once saved we develop good habits by the grace He gives us. Regeneration delivers us from all our beaten paths of sin and from every addiction to wrong. Entire sanctification destroys that inner nature which furnishes the potentiality for developing such habitual practices. While we can become addicted to evil habits, it is also true that good habits can become ingrained, fixed, and established. We should establish such habits of prayer, Bible reading, and church attendance. We should be given to such fixed ways of helping folks and ministering to their needs. We should habituate ourselves to being kind and sympathetic. In this way doing good is truly ingrained. Being kind should be "second nature" with us or we are not truly kind. Paul said, "Let love be without dissimulation" (Rom. 12:9). A good person does not

need to make a pretense at being good. It is his very nature to do so. His good habits, having been formed out of the righteous nature imparted in regeneration, are ingrained in his very being. They are his established and fixed way of acting.

A man riding over a rough rural road in complete traveler's disgust came upon a crude sign which read, "Pick out your rut, for you will be in it for the next twenty miles." What a parable of human life! Some souls picked out their rut

twenty years ago and they have not had a new year since. They haven't had twenty years' experience; they have just had the same experience twenty times. They have dragged along in the same old rut twenty years. Such is the tragedy of life in the rut of evil habits. Why not let Christ set you free from all these enslaving practices and by His indwelling presence develop habits of goodness and truth? Paul testified, "I can do all things through Christ which strengtheneth me" (Phil. 4:13).



The command is to "seek first" . . .

## Righteousness, Not Riches

By J. D. POWERS

Dallas, Texas

ONE WRITER SAID THAT MODERN man had dressed the Biblical idol, mammon, in modern clothes and changed the words of Jesus from: "Seek ye first the kingdom of God, and his righteousness; and all these things shall be added unto you," to: "Believe in the 'Man upstairs' and He will make you prosperous and successful."

We all have known people who share this philosophy and perhaps we too have been tempted to embrace it ourselves. There seems to be a present-day tendency to dwell on the side of the gospel where man is only a recipient. Salvation is regarded as a ticket to success and insurance against

failure in this present world. The Psalmist said, however, "... he leadeth me in the paths of righteousness . . ."; not paths of success, or riches, or fame, or honor, nor even in paths of happiness as this world counts happiness, but rather, "in the paths of righteousness."

Jesus never once promised His followers an easy way. His commands either demanded or implied sacrifice: Take up thy cross; Follow Me; Go out into the highways and hedges; Go ye into all the world. The path that Jesus trod led to Calvary. The path of Paul led to shipwreck and imprisonment; that of John the Baptist, to the beheading block. Martin Luther's path took him up the steps of a Roman cathedral, and our Nazarene forefathers were led through excommunication and persecution.

After all, the important thing is not *where* the path leads, but rather the knowledge that *Christ is our Companion and unfailing Guide.*

O God, help me, as a third-generation Nazarene, to be a true soldier of the Cross. May I ever carry the colors of holiness high and proudly bear the reproach of Thy holy name. Help me never to dissipate the power of the gospel of Christ and of the Church of the Nazarene by an incomplete consecration. Rather, lead me in the paths of righteousness for Thy name's sake, and even though I "walk through the valley of the shadow of death, I will fear no evil: for thou art with me."

AN ELDERLY LADY, WHO HAD SPENT THE time alone while a very severe electrical storm raged, was greeted with the question, "Oh, were you all right?"

"Oh, yes," she answered, "of course I was all right. I just sat here, and the Lord was with me—and anyway, I can't lose. If I am safe, I'm not losing, and if I am struck by lightning, I'm not losing—only going on to be forever with the Lord."

When we belong to God, we can't lose. "Nay, in all these things we are more than conquerors through him that loved us. For I am persuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God, which is in Christ Jesus our Lord" (Rom. 8:37-39).

By  
Grace  
Newcomb  
Hall\*

## I CAN'T LOSE



\*Gray, Maine

## Keys to the Acts of the Apostles

### 5. The Key Activity of the Holy Spirit

WHAT IS THE KEY ACTIVITY of the Holy Spirit in the Acts of the Apostles, or in the Holy Ghost dispensation which began at Pentecost? In answering this question, I shall begin with a discussion of the activity of the Holy Spirit in the Old Testament, or the dispensation of the Father. First, the Spirit was the Agent of creation. In Gen. 1:1-2 we read: "In the beginning God created the heaven and the earth. And the earth was without form, and void; and darkness was upon the face of the deep. And the Spirit of God moved upon the face of the waters." Thus the account of creation begins, and it gives a prominent place to the Holy Spirit. "The Spirit . . . moved upon the face of the waters. And God said, Let there be light: and there was light." The Holy Ghost was the active Cause of creation.

Again, God not only created the universe; He upholds its physical existence and also its moral order. God is not only the God of creation; He is the God of providence. In both capacities He mediates His power to His creation through the Holy Ghost.

Third, the Holy Spirit was the source of the inspiration of the Holy Scriptures: "All scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness: that the man of God may be perfect, thoroughly furnished unto all good works" (II Tim. 3:16-17). Undoubtedly, Paul was referring here to the Old Testament; there was no New Testament when he wrote these words. The New Testament, later, was likewise inspired by the Holy Spirit. However, our emphasis here is upon the truth of inspiration. We should remember that it was the Spirit of God that came upon the prophets, or divine leaders, and inspired them to give us the Word of God. Men wrote it as they were moved by the Holy Ghost. This was no mechanical affair, but it lifted the Scriptures to a level which no other writings ever have reached; it gave them such infallibility that, if followed, they would lead to God and life everlasting.

Fourth, the Holy Spirit was not only the efficient Cause of creation, and the immediate Dynamic of divine providence and the writing of the Scriptures, but also He came upon men in the Old Testament for the performance of special tasks. The Book of Judges speaks several times of the fact that the Spirit of God came upon men and they performed deeds which otherwise they never could have done. This was a fourth phase of the Spirit's work in

the Old Testament, or the dispensation of the Father.

The fifth and last activity of the Holy Spirit in the Old Testament was to cleanse men's hearts from sin. This occurred only a few times. Only rarely was an Old Testament character able to rise above the law and ceremonialism of that day, and touch the faith line for holiness; look down the centuries to Pentecost and have his heart freed from sin. Isaiah was in this class. He lived far beyond his day. He not only told us of the coming Messiah; he also caught a vision of the fullness of the gospel which that Messiah would bring. He not only

## Editorials

caught a vision of it, but was able through that vision to participate in it. Listen to the first eight verses of the sixth chapter of Isaiah:

"In the year that king Uzziah died I saw also the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Above it stood the seraphims: each one had six wings; with twain he covered his face, and with twain he covered his feet, and with twain he did fly. And one cried unto another, and said, Holy, holy, holy, is the Lord of hosts: the whole earth is full of his glory. And the posts of the door moved at the voice of him that cried, and the house was filled with smoke. Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips: for mine eyes have seen the King, the Lord of hosts. Then flew one of the seraphims unto me, having a live coal in his hand, which he had taken with the tongs from off the altar: and he laid it upon my mouth, and said, Lo, this hath touched thy lips; and thine iniquity is taken away, and thy sin purged. Also I heard the voice of the Lord, saying, Whom shall I send, and who will go for us? Then said I, Here am I; send me."

I can't see how anyone can read these last two verses in their context without believing that Isaiah's heart was cleansed from inbred sin on this occasion. A few other Old Testament leaders may have obtained this glorious prize. This is the fifth and last activity of the Holy Spirit in the Old Testament which I shall mention. Next week we shall consider the activity of the Holy Spirit during the dispensation of the Son. By that time we shall

have laid a proper foundation for the discussion of the key activity of the Holy Spirit in the Acts of the Apostles, or the dispensation of the Holy Spirit.

## Another Quotation

SOME WEEKS AGO I WAS IMPRESSED WITH these words from the lips of Rev. Donald Snow: "God is not primarily interested in the number of things *we have*, so long as those things do not

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**STEPHEN S. WHITE**

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*have us.*" Isn't that a wonderful way to state an important truth? Too many times we are inclined to think that riches in themselves are a sin, but that is not the case. It is not a sin to have riches. The sin lies in permitting those riches to possess us.

We have all heard the story of the rich young ruler. He was decidedly drawn to Jesus; there isn't any doubt in my mind about that. I believe that deep down in the heart of this wealthy young man there was a real desire to follow Christ. Finally, the test came. The Master said, "One thing thou lackest: go . . . sell whatsoever thou hast, and give to the poor, . . ." Jesus could see into the deepest depths of this rich young ruler's heart. He did not ask him to sell all and give to the poor because He didn't want him to have money; He asked him to do it because He knew that that money had him. It was not his possession; he was its possession. This is proved by the fact that, in spite of all the drawing he felt for the Master, he turned and "went away grieved." He refused to meet the challenge.

The same sort of situation is seen in the parable of the rich fool. He tore down his old barns and built greater ones, and filled them full; he had "bumper" crops. He was one of the richest farmers of that day, and everything was just right, so that his granaries were full to the brim. He said, "Soul, thou hast much goods laid up for many years; take thine ease, eat, drink, and be merry." But God stepped in and said, "Thou fool, this night thy soul shall be required of thee." Again, let me say that the trouble here wasn't that this man had money, that he made big crops, that he filled his barns full, or that he had plenty. The trouble was

that these material things had so reached out and taken hold of him that he couldn't shake them off; they had a death grip upon him. He not only had them, but he had come to the place where they had him. "God is not primarily interested in the number of things we have, so long as those things do not have us."

We thank God for men who can make money, who know how to do it and do it honestly. We need such men to help along the work of the Kingdom. But God forbid that they should ever permit their wealth to become their master; therein lies the danger of riches.

This truth is set forth again in the story of the rich man and Lazarus. Lazarus, with none of this world's possessions, lay on the rich man's doorstep, sick and suffering, and poverty-stricken. The dogs came and licked his sores. The rich man fared sumptuously every day; he had plenty. The Word goes further here than it does anywhere else; it carries us into the life beyond the grave. There we find the angels carrying the soul of Lazarus to the bosom of Abraham. But the demons grasped the soul of the rich man—who had "fared sumptuously every day"—and carried it to the regions of the damned. Here he cried out in terrible distress for one drop of water to slake his thirst.

The trouble here wasn't that one man was rich and the other poor; that wasn't the reason that Lazarus went to heaven and the rich man to hell—not at all! The trouble was that one of them staked his all on his wealth, while the other had staked his all on God, and each went to his own place. "God is not primarily interested in the number of things we have, so long as those things do not have us." It's not money that is the root of all evil, as that scripture verse is sometimes quoted; it is the "love of money" that is the root of all evil. When we come to the place where our hearts are so tied to money that we belong to the money, rather than the money belonging to us, then it becomes the root of all evil. So many have fallen by the way because of this.

I cannot conclude this discussion without a word to those of us who may have little or nothing of this world's goods. Poverty doesn't bar material things from having us. We may not have them, and still they can have us. I know poverty-stricken people who have but one thought in mind, and that is to get money. They sacrifice everything else trying to get many material things, to get to the place where they can live in plenty. We must always remember that riches can possess us when we have few of them as well as when we have many. "God is not primarily interested in the number of things we have, so long as those things do not have us." What about it, friend, are you sure that you are not possessed by things, money, wealth, or material goods? God forbid!

## The Sunday-School Lesson

Fletcher  
Galloway



Topic for  
January 15:

### Jesus Calls for Repentance

SCRIPTURE: Luke 13:1-35 (Printed:  
Luke 13:1-9, 31-35)

GOLDEN TEXT: *Except ye repent, ye  
shall all likewise perish* (Luke 13:5).

JESUS WAS THE LIVING IMPERSONATION of God's irreconcilable attitude toward sin. His life was sinless, His words rebuked sin, and His cross was the ultimate demonstration that there could be no compromise. John the Baptist preached, "Repent," and when Jesus entered His ministry He took up where John left off, "Except ye repent." However, His definition of sin was very different from that commonly held by the

people of His day—and mayhap different from ours.

Those who came that day to tell Jesus about the godless Galileans who had just got what was coming to them expected to receive a sympathetic echo from Him. If they got any self-righteous satisfaction out of this latest gossip it was short-lived; they soon began to squirm when Jesus focused the spotlight on them.

How about *you*—how about *your* barrenness? A beautiful fig tree but where is the fruit? If He had been talking to some of us He might have said, "I see your dress is very plain, but how many calls did you make this week? How many tears have you shed over those who have missed the way?"

How about the narrowness of your prejudices? You are so narrow that you would rather see a "woman, . . . whom Satan . . . bound, lo, these eighteen years," go to her grave without healing than to accept a prophet who happens to "step on your religious toes." Dr. H. Orton Wiley says, "I have never had much trouble with people's convictions, but I have had a lot of trouble with people's notions."

How about your limited vision? The kingdom of Heaven is supposed to be bigger than your little "nest." How about the people who live in the other

end of town? How about those—your brothers—who live in the desert on the other side of our planet? They too could stand some "shade."

How about your worldliness and formality? My way is broad enough to include all the inhabitants of all the world, but it is so narrow that it cannot include any of the spirit of the world. Repent now, or be sorry forever. To me the saddest words ever spoken by the Master were given to describe that future scene out there in eternity when some will say, "Have we not . . . ?" and He will answer, "I never knew you: depart . . ."

You have a beautiful temple, but where is the "glory"? Your house is desolate. "O Jerusalem, Jerusalem, . . . how often would I . . . and ye would not!" The committee that came to Jesus that day long ago, clicking their tongues over the sins of others, left discomfited. But if they had enough composure left to lift their heads and look back they saw a strange sight. The great Prophet whose words had cut so deeply into their insincerity was standing there weeping as He looked toward the city.

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## Foreign Missions

### Boodoosingh

BOODOOSINGH, FIVE MILES FROM Point Fortin, Trinidad, is a village of about one thousand souls. There is no church or day school in Boodoosingh. The Church of the Nazarene has a live Sunday school here in a building which we rent for seventy-five dollars a month.

In an afternoon service about one hundred happy, intelligent-looking people crowded into the little room. They sang like old-time Nazarenes. When an altar call was made, about ninety came forward. They prayed earnestly. Many claimed victory. From this one Sunday school quite a little group will join the probationers' class tomorrow.

We should build a church with workers' rooms in the back at Boodoosingh immediately. The tide is ours today. It is in flood. This coming year the Catholics are building a day school in Boodoosingh. If we tarry until some other year, we may forever lose our opportunity.—LOUISE CHAPMAN.

REMISS REHFELDT, *Secretary*

### Notes from Cuba

BIBLE SCHOOL OPENED THIS SEASON with seventeen fine students enrolled. There are prospects of three more coming. Revival spirit is in the air.

We have made a new evangelistic venture. Sunday afternoon, September 18, we opened in Parcelacion Moderna, an English-speaking church. There were fourteen present, and a wonderful atmosphere with unusual blessing on the service. There are prospects of reaching quite a group of English-speaking Grand Caymanians and Jamaicans in Havana through these services. A guest present in the service was touched by the spirit and promised to supply the church with three dozen new English hymnals.

The Ojo de Agua chapel will be dedicated on October 1. Brother Coolidge has worked very hard on this project, and we are pleased to have this addition of a lovely chapel to our Nazarene work in Cuba.—LYLE PRESCOTT.

### Progress

We had an over-all increase in our Sunday schools in November with a goodly number of people at the altars in various parts of the district. For this we truly praise God.

On Monday evening, November 28, our first district Preachers' Convention convened.

A fine revival spirit is developing in the district. Last night in our St. James church I told about our first jungle camp and also about the recent revival in India, making an appeal for a similar, mighty Holy Ghost revival here in Trinidad. At the close, practically the entire church came to the altar and prayed very earnestly for such an outpouring of the Spirit of God. For all this we truly praise God, for He is graciously blessing, and already there have been some very definite revival times. To God be all the praise and the glory.—PRESCOTT BEALS, *Trinidad*.

### . . . and from Acornhoek, Africa

THE WORK HERE IS GOING ON well. We had the pleasure and privilege of seeing a witch doctor repent last week, and bring out all his medicines and sacks of bones, skins, roots, barks,

and things. What a bonfire we had! The Lord really came down and blessed us in a wonderful way in that kraal. This was the first time I had seen one of these bonfires, and I was so thrilled to be a witness among the forty or so who gathered for the service. What a forceful reminder that "the power of God is the same today"! Praise His name! The man looked so different as

he came today, to the church, with all the red clay washed off, and his head shaved. There are a good number who are watching now to see what will happen. He certainly needs our prayers that the Lord will help him to go through, and that his witness will be a means of bringing others to the Lord. —Miss Lois M. PASS, *Acornhoek, Transvaal*.

And have no fellowship  
with the unfruitful works  
of darkness . . . —Eph. 5:11

## No Fellowship!

By FRANCES B. ERICKSON

*"No fellowship," dear God—not just  
with sin—*

*But all that bears not fruit for Thee  
alone;*

*How easy just to drift until we've  
grown*

*Shallow, lean, and cold, and Christ  
within*

*Is grieved with our divided love for  
Him!*

*How tempting now to choose the fruit-  
less way,*

*The "pleasures of the world" within  
our gates;*

*The thing that's maybe good, but  
satiates*

*Our thinking 'til the best has fled  
away!*

*(You warned us, Lord, to ever watch  
and pray!)*

*Thy fruit is goodness, truth, and right-  
eousness,*

*Which leaves us no excuse in choice  
to err;*

*Lord, let not compromise become the  
subtle snare*

*That robs us of the knowledge Thou  
dost bless—*

*Outside Thy will, there is no peace or  
rest!*

## News Briefs

**Puerto Rico**—Newest missionary, John Nolan Porter, arrived on the field November 10, 1955. His big brother Jerry is well pleased.

**Africa**—Rev. and Mrs. H. K. Bedwell left Britain, December 1, to return to their work in Africa.

**Africa**—Miss Esther Thomas, home because of illness, is recovering well from a recent operation on her back.

**Portuguese East Africa**—Mrs. Bessie Grose arrived in New York, December 15, to begin her furlough.

**New Guinea**—Rev. and Mrs. Sidney Knox have moved to Goroka on the last outskirts of civilization, preparatory to going into the interior to a permanent mission site. When we receive a permanent address we will print it on this page.



by BERTHA MUNRO

*Monday:*

"Behold, the days come, saith the Lord, that they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the north country, and from all countries whither I had driven them" (Jer. 23:7-8).

To every Christian of every age is given a new thing to do and a new page of history to write; a new promise for his new, different job, a new opportunity to raise a memorial to the faithfulness of God. The last page has not been written. The finger on God's mileposts points forward.

*Tuesday:*

Moses went back to Egypt with a strange, untried assignment—no charted course, but only a promise, "Certainly I will be with thee." He came out with a new record made and a deliverance that became the standard of victory for generations to come: "The Lord liveth, which brought up . . . [His people] out of . . . Egypt."



### Wednesday:

Joshua, after Moses, was faced with a new situation; his case demanded miracles never yet seen. God came through; the new leader saw new floods pile up and *walls fall down*. Joshua looked back to Moses for a testimony to encourage, not for an all-time, final high.

And Caleb following Joshua said in old age, "Give me this mountain"—the fresh problems of a new day, and big ones, but the spirit to win out.

### Thursday:

Elijah faced a new set of conditions—a wily, shifty monarch and his ruthless, determined, pagan wife—new devices of Satan, new threats to God's cause. "New occasions teach new duties." Praying in the name of the "Lord God of Abraham, Isaac, and of Israel" (they had set the records to date), he stepped out to prove God for himself. And Elisha, following him, could pray in the name of "the Lord God of Elijah." A new memorial and a new standard set up by a man who had mastered a new situation.

### Friday:

Paul faced a new time and "different" problems. No longer a sound Jewish foundation; these with whom he had to deal were raw pagans, cultured Hellenes. But the law of the spirit of life in Christ Jesus carried him victoriously into fresh territory.

Timothy, in his turn, was to meet the issues of a second generation, an age that would "not endure sound doctrine"; with the whole armor he was to conquer as a good soldier and set a fresh standard for believers who should follow him.

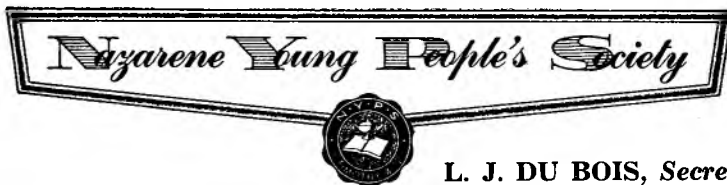
### Saturday:

"A great door and effectual . . . and . . . many adversaries [enemies]"—it was Paul's situation, and it is ours. The records made and the memorials set up by our "fathers" were glorious, but ours is a new world. For us a "third generation," an atomic, television age, a "new youth," all the complaints of a morally sick day. Pile up all the *cons*, and then remember the superabundant *pros*—the command to make disciples and the promise of all-sufficiency.

### Sunday:

We whose ears and hearts have been thrilling to the grand "Hallelujah!" and the triumphant "King of Kings, and Lord of Lords!" will not cower before our "mountain." With prayer and patience we will harness the new resources to the old message. The heart of the gospel fits the twentieth century as well as the first; it fits today's young man as truly as it fitted Paul's son in the gospel.

For every one still a new page of history to write for God. "Speak . . . that they go forward."



L. J. DU BOIS, *Secretary*

## The Spirit of Christ

FOR ONE TO BE AN EXEMPLARY Christian, as the Apostle Paul admonished that we should be, means that there must be a pattern Christian whose life is the standard by which others are measured. Who, then, is our pattern? It would seem that such a question would be easy to answer. Our Pattern is Christ, of course. Each of us would give this theoretical answer, I am sure. However, in the practical, everyday search for an example many of us are watching people and patterning our lives after theirs. This would not be so bad if each of us had available an outstanding person to watch. The trouble is that good examples are not as plentiful as they ought to be; consequently we perpetuate an inferior grade of Christian living as we pass on our weaknesses from generation to generation.

While none of us can completely get away from copying the habits and traits of those around us, actually we shall all be disappointed, even at the very best, unless we get our eyes off people and get them on Christ. After all, He is the only safe and unerring Example we have. We will fall short all along the way unless we seek to build our Christian lives after Christ's life and unless we seek to make our spirits like unto His spirit.

Of course, Christ is more than an Example. He is our Saviour and Sanctifier. However, after He has wrought these works of redemption in our lives, He becomes our ever-present Sustainer

and our ever-consistent Example. We must see that the true development of the Christian life is at this point—we must so live as to become more and more like Christ. The person who radiates the spirit of the Master, the person who makes others think of Christ, the person whose spirit most completely approaches the spirit of our Lord—that person is the most spiritual; he is the most nearly exemplary Christian.

Christ it was who called the little children to Him; who refused to condemn the woman accused of deep sin; who dealt gently with the slowness of the disciples; who had patience with the unscrupulous questioners; who showed understanding to the common people weighed down with legalism; who watched the motive in every man more than He did the outward act; who blessed those who cursed Him; who forgave those who misused Him; who stood above every situation with a bigger spirit, a kindlier spirit, a more loving spirit than that possessed by any other.

Christ it was who refused to feed himself to satisfy His hunger; who refused to defend himself to avoid accusation, who refused to fight for himself to save His own skin; who refused to call for heavenly reinforcements to defend His cause; who refused to save himself because in so doing He could not have saved others.

Paul said, "Let this mind [spirit] be in you which was also in Christ Jesus . . ." Here is our Christian challenge—let us find the spirit of Christ and let it increasingly radiate from our own lives.

## HOME MISSIONS & EVANGELISM



ROY F. SMEE, *Secretary*

## Overseas Pictures

As you plan ahead for programs for your group this new year—whether for a missionary society, young people's society, Sunday-school class, or other church group—don't overlook the slide sets of our overseas home-mission fields. These slides are mounted in glass and metal frames for clear projection and sharp focus, and the accompanying script gives the complete story of these fields from the beginning of the work to the present time.

You can take your group for an in-

teresting visit to one of these fields by way of these pictures. Most of them take about forty-five minutes to show. We have sets available for Alaska, Australia, Canal Zone, Hawaii, New Zealand, South Africa (European), and a combined set showing the United States Negro and United States Chinese work. There is also a smaller set of our Bible colleges in Australia and South Africa, in cardboard mounts.

The slide sets are very popular and your order should be sent well in advance to insure being available. The rental is only \$2.00. A request form may be secured from the Department

## Hawaii Mission Grows

**OUR NEW WORK ON THE ISLAND** of Maui located in the town of Kahului is making excellent progress. The congregation established a new record attendance in Sunday school on Thanksgiving Sunday. Although it is not yet an organized church, the people are loyal Nazarenes and gave \$60.92 for their Thanksgiving offering in addition to a recent Alabaster offering of \$20.00.

## South Africa Furlough

**REV. AND MRS. CHARLES H. Strickland** and family will arrive in New York City about February 12 for their furlough. Brother Strickland has been superintendent of the South Africa District since the beginning of the work in 1948. Mail to him should be addressed in care of the Department of Home Missions and Evangelism, 6401 The Paseo, Box 6076, Kansas City 10, Missouri.

## New Churches

**DISTRICT SUPERINTENDENT EDWARD Lawlor** organized a new church at Wapella, Saskatchewan, on Tuesday, November 15. The congregation is worshipping in a fine little chapel and prospects are excellent for good growth. There are seven new churches on the Canada West District this quadrennium and two on the Canada Pacific District.

**ON SUNDAY AFTERNOON, August 21, District Superintendent Mark R. Moore** organized a new church at Dolton, Illinois. Rev. Harold Rose, a senior at Olivet Nazarene College, has been appointed pastor. This church was made possible by the foundations laid by Rev. J. M. Yarbrough, who has been conducting prayer meetings and operating a Sunday school for several months. The Emerald Avenue and Harvey churches have both given support to the project. There were fifty-two in attendance at Sunday school the opening Sunday. This is the tenth new church on the Chicago Central District this quadrennium.

**DISTRICT SUPERINTENDENT LEO C. Davis** organized the Zion Church in Evansville, Indiana, on December 11. Rev. Oscar Pullum, who has been working with the group since August, has been appointed pastor. They are worshipping in a hall at present and the Sunday-school attendance is running more than fifty. The young church has already taken over the support of its pastor, and prospects are excellent for a good church. This is the ninth new church on the Southwest Indiana District since the General Assembly.

**Please explain Luke 9:27: "But I tell you of a truth, there be some standing here, which shall not taste of death, till they see the kingdom of God."**

Matt. 16:28 and Mark 9:1 give us this same verse with a little variation in statement. If you'll read them together, it will help some in understanding them. Different explanations are given of this difficult verse, but when all three verses are taken together, I like this interpretation: These verses refer to

the fact that some of those present will see the kingdom of God firmly established and victoriously progressing during their lifetime. In other words, they will witness the beginning of Christianity, and this beginning will be one of triumph, in spite of the many foes which confront it.

**Please explain John 5:39: "Search the scriptures; for in them ye think ye have eternal life: and they are they which testify of me."**

You should read the next verse. John 5:40, with the one you ask about. It is as follows: "And ye will not come to me, that ye might have life." In these two verses, Jesus brings out the limitation of the Scriptures as well as their significance. They are of untold value

in bringing to you and me the truth about Christ, but they are worse than useless if we depend upon them instead of Christ to save us. After all, it is the living Christ alone who can save. The Scriptures can help us only as we come to the Christ of which they speak.

**I would like to know where I can obtain H. Orton Wiley's "Christian Theology."**

The Nazarene Publishing House, P.O. Box 527, Kansas City 41, Missouri,

will be delighted to sell you this three-volume work.

**Would it be wrong to install kneeling benches in one of our churches in order to make it more convenient for the congregation to kneel in prayer?**

I can find nothing sinful about kneeling benches. Certainly, if they would help a church to pray more they ought

to be welcome. Personally, however, I don't find them very comfortable.

**Does the Church of the Nazarene consider the question of the everlasting punishment of the wicked dead a vital one, so that one's salvation depends on a correct view of that subject?**

This truth is one of the doctrines of the Church of the Nazarene. Our Manual makes a definite place for it in its statement of belief. It is a part of the Bible teaching, and we accept it fully. I might add further that I see no way whereby a person can logically reject

this doctrine without also turning down the Bible teaching as to everlasting life in heaven for the righteous. This would mean that he would not believe in life after death in any form. Christianity without belief in life after death would not be Christianity.

**Is the orthodox view of everlasting punishment and the acceptance of that view necessary to membership in the Church of the Nazarene?**

As I have already said in answer to the preceding question, this doctrine is a part of our statement of belief, and

those who join our church are expected to accept it.

**You have used the word canonization recently in connection with some of the questions which you have answered. I do not find it anywhere in the Bible. Please explain the term more fully.**

The word canonization is not found in the Bible. It is a man-made term which is used by some churches to describe a particular honor which they bestow upon some people after they have died. By means of canonization

they officially declare these individuals to be saints. Personally, I do not believe that the Bible makes any place for such an official method of making saints. I don't believe in any aristocracy of humanly created saints.

# NEWS of the Churches



Evangelist C. C. Brown writes: "Since our last report, about one year ago, our labors have taken us into about twenty-five meetings, north to Massachusetts, south to Florida, and on to Illinois. God has blessed, and we have seen many souls saved, reclaimed, and sanctified wholly. We appreciate the calls, confidence, and co-operation of our brethren, and give God all the praise. My address is 112 Manor Drive, High Point, North Carolina."

Charleston, Missouri—We had a good fall revival with Evangelist W. E. Carlton. God blessed the efforts of evangelist and people and gave fifty seekers at the altar, with much help to the church. God came in a special way and Brother Carlton did not get to preach on the last Sunday. We are in our fourth year here and God is helping along all lines. The folks gave the pastor's wife a good love offering on her birthday, and also presented the pastor with one at the close of the meeting.—MARION B. HOLLOWAY, Pastor.

Fitchburg, Massachusetts—Our church enjoyed a very successful fall revival with Rev. R. J. Kunze, Sunday-school evangelist, as the special worker. The services were well attended and a sweet Christian spirit prevailed. The church was helped by the messages given, and God gave victorious altar services. An organization was formed to promote visitation work, and the young people are taking an active interest in this type of Christian service.—C. L. Stanley, Pastor.

Crawfordsville, Indiana—Our fall revival was the best since we came to this pastorate. Souls were saved and sanctified, others were reclaimed, restitution was made, and the church was helped in general. Prayer and fasting meetings had been held several weeks prior to the meeting, and then daily prayer and fasting services every morning during the meeting. The special workers, Evangelists Billy and Helen Smith, are Spirit-filled folks who carry a burden, preach and sing with the anointing of God, and they held on until God broke through several times during the twelve-day meeting. We thank God for the increase in our Sunday school and finances this year, and His blessings upon us.—L. D. LOCKWOOD, Pastor.

Selma, Alabama—Brother Comer Johnson is our new pastor, and we have now increased from less than 100 in Sunday school six months ago to 192. We thank God for the good leadership of Brother Johnson, and the people are co-operating in a wonderful way. Many of our families have pledged to bring in a carload of people each Sunday.—Cleo Clark, Reporter.

Charleston, West Virginia—North Side Church is reporting wonderful gains for the past year. Last June we had a good revival with Evangelist Clyde Rodgers, resulting in one new church member, one new tither, and souls helped spiritually. In October had a good revival with Evangelist James S. Fitch, and local talent in charge of the singing. Many folks were helped, a good number saved, and some others sanctified. Also, five new members were received, and the church received some new tithers. Entering our third year in this pastorate, our need is for more room. Our Sunday school has increased from an average of around 70, to 201, and 72 members have been received during our ministry here. The General Budget has been raised \$600.00 in the last two years; finances are about three times more than when we came. The pastor has received increases in salary, with many other tokens of love from our people.—C. F. Beckett, Pastor.

Evangelists Lyle and Lois Potter report: "During our fall Sunday-school convention and tours we have had some thrilling experiences as again and again the blessed Holy Spirit has 'taken over' to inspire and motivate. There has been a wholehearted response on the part of our pastors and people to the presentation of 'plans for promotion,' and the call to a greater 'depth of devotion' in Sunday-school work. The tour of the Abilene District, with Superintendent Orville Jenkins and Chairman D. M. Duke, was one long to be remembered. The two-day conventions on Northwest Oklahoma District were well attended, due to the work and leadership of Chairman Darrel Slack and Superintendent J. T. Gassett. We had a fine ten days touring Kansas District with Superintendent Ray Hance and Chairman C. E. Rowland. The Lord's presence was very real in the zone workshops and rallies. During 1956 we will be touring and holding Sunday-school conventions on fifteen different districts. Please pray for us as we do our best, under God, to build this great department of our church."

Evangelist C. M. Whitley reports: "In November, Wife and I closed our second revival with Pastor Clyde Rather and the church in El Centro, California. God gave us a good meeting. Then we went to Manteca, California, with Pastor J. Olen Fennell, where we had a wonderful time in the Lord. Pastors and people in each of these places want us to return for another meeting. We thank God for the Church of the Nazarene and what it stands for. We have an open date, February 1 to 12; write us, c/o our publishing house, P.O. Box 527, Kansas City 41, Missouri."

Evangelist J. R. Erp writes: "Because of the change in pastors, I have had two meetings canceled, so would like to give this time to any of our churches; March 7 to 18, and April 18 to 29. Write me, 415 Biltmore, Muncie, Indiana."

Minot, North Dakota—First Church had a very successful fall campaign with Rev. Kenneth and Lily Wells as the special workers. The attendance was above the average, and there were a number of good victories around the altar. An increased spirit of blessing has continued on our regular services as a result of the campaign. We appreciated the ministry of Brother and Sister Wells.—Duane Springer, Pastor.

Evansville, Indiana—Bayard Park Church recently closed a very profitable Crusade for Souls campaign. Dr. G. B. Williamson, Rev. Glen Jones, and Mr. and Mrs. Selden Dee Kelley united as a great team for this campaign. Sinners were converted, backsliders reclaimed, believers sanctified, and the church edified. Plans are being made for another campaign in this tri-state area in 1957. If you have friends living in this area, write me (808 E. Blackford Avenue), and I'll be glad to contact them for Christ and the church.—DAVID F. KRICK, Pastor.

Larned, Kansas—On October 30 we closed our fall revival with Rev. Thomas Hayes as evangelist, and the pastor's son, Bill, as the choir director. Brother Hayes's Spirit-anointed preaching brought conviction, and a goodly number of seekers prayed through to God. For two years Bill has felt a definite call to the field of song evangelism, and on the closing night of the meeting, Brother Hayes secured sixty-day pledges in the amount of \$306.00 to send our son to Bethany Nazarene College to prepare for this field of labor. The evangelist's offering came easily, also the pastor was given a love offering to pay for some repairs on his car.—W. B. McCollom, Pastor.

Kehoe, Kentucky—We had a good fall revival with Rev. W. T. Elkins as evangelist, and his daughter and son as the singers. God met with us and blessed our hearts, and several seekers prayed through at the altar. Brother Elkins preaches humbly with a spirit of love and compassion, and our church was helped by his ministry. We have built four nice Sunday-school rooms, and are now installing a new furnace. A nice love offering was given the pastor and wife at the close of the meeting. We are happily started on our fourth year as pastor, and praise God for His blessings.—ALLEN FREDERICK, Pastor.

The Morgandale home-mission work held their first meeting on December 29, 1946, in a community house; Rev. Alford H. Armstong was the first pastor. On February 9, 1947, the congregation was organized into the Church of the Nazarene, with Rev. O. L. Benedum as the special speaker. Mr. and Mrs. Charles King gave a lot on which to build the church, with ground-breaking service on May 24, 1947. On November 30 of that year the church held their first meeting. On the following January 23, during a revival meeting, the church burned. A small house of worship was erected in June of '48, with the second dedication on November 21. Rev. J. L. McClung came as our pastor in April of 1949, and as a result of his hard work the church soon outgrew its quarters. Brother McClung, a brickmason, along with 62 men, worked 3,874 hours in erecting the beautiful brick structure pictured here. The church has grown in all departments, the membership more than doubled; also a small wood building added to this nice sanctuary—actual cost less than \$18,000.00, but valued at \$35,000.00. The auditorium has a seat-

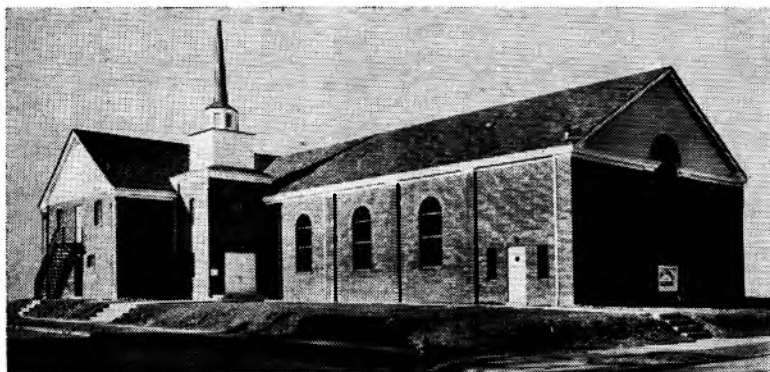
## Morgandale Church, Warren, Ohio



ing capacity of 250, and is furnished with beautiful new pews; and the building has a basement with classrooms, rest rooms, and gas furnace. The small church was remodeled into a modest, six-room parsonage with gas furnace, val-

ued at \$12,000.00. We give God praise for all these accomplishments under the faithful leadership of Brother McClung, who also has helped to construct ten new churches on the Akron District.—CLARICE LINGER, *Secretary*.

## First Church, Parkersburg, West Virginia



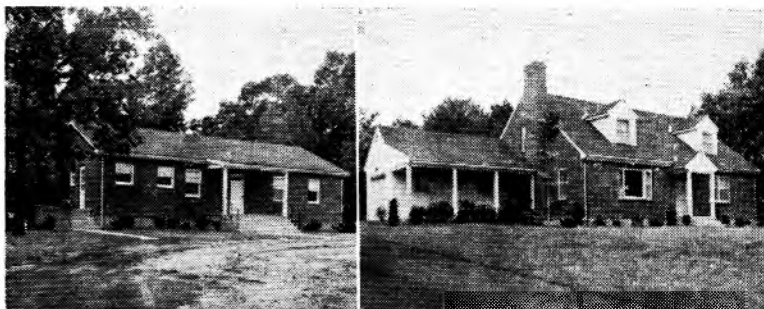
In January of 1952 I came to Parkersburg First Church, following Rev. Roy T. McKinney, who had labored faithfully and successfully here for nine years.

During his ministry the church had purchased a valuable building site in a splendid location, and raised \$10,000.00 toward the construction of a new build-

ing. The people had a mind to work, and we soon began the actual construction. Much labor and material were donated, so that we have completed our building at a cost of approximately \$60,000.00, while its value is estimated at \$125,000.00. The present debt on the building is \$19,000.00, which is being retired at the rate of \$3,000.00 per year. During the past four years we have enjoyed the services of some of our best evangelists in revivals, Youth Week services, and holiness conventions: A. E. Kelley, E. E. Hale, H. B. Huffman, Raymond Browning, Charles Lipker, Hadley Hall, James Woolums, George Pitzer, William Hill, the Pierces, Paul Qualls, the Singing Smiths, and Dr. S. S. White. Dr. Erwin G. Benson spent a week with us recently in a Christian Service Training class which we feel was an outstanding blessing to the church. At this writing we are in a revival with Rev. J. C. Crabtree and the Musical Mitchells. We give God praise for all His blessings.—H. HARVEY HENDERSHOT, *Pastor*

The first two units of the long-range program of relocating the church already have been completed. During the six-month period, May through October, 1954, the new, seven-room, brick-vencer parsonage and the multi-purpose unit pictured above were constructed on the five-acre plot of land at 236 Main Street which we purchased in 1953. These buildings are located approximately five hundred feet from and facing Main Street, overlooking the lot where the church is to be built. The multi-purpose building, valued at \$15,000.00, is being used for Caravan work, Junior and Intermediate departments of Sunday school, etc. More than five thousand hours of labor were donated by our people and friends. The blueprints were drawn and construction supervised by the pastor. The parsonage, valued at \$25,000.00 (costing only \$18,000.00), has seven large rooms, two full baths, with attached garage and

## Parsonage and Multi-Purpose Building, Manchester, Connecticut



full basement. The multi-purpose building, 24 x 54 feet, has on the main floor a large assembly room, also a library with fireplace. The lower floor includes rest rooms, classrooms, etc. These achievements are gratifying and

are proving to be a distinct asset to our work. However, it is for the spiritual progress that we are most grateful. God has graciously blessed both in fruitful revivals and the regular services.—C. E. WINSTON, *Pastor*.

**Murphysboro, Illinois**—One week after we moved upstairs to the sanctuary of our new church building, we began a revival with Brother John Whisler as the special singer. He, as well as his Seeing-Eye dog, was loved and appreciated by children and adults alike. His Spirit-filled singing was a great blessing. The scheduled evangelist was hindered in coming, so we used Rev. R. C. Bedinger, father of our pastor; Rev. H. D. Bedinger, pastor; and Rev. D. L. Hiatt, pastor at Gorham. God wonderfully blessed the ministry of these men and gave nearly forty victories at the altar of prayer. Under the direction of Song Evangelist Whisler the people gave our pastor a love offering of \$70.00. We thank God for His special help and blessing in this meeting.—Mrs. W. W. Crain, Secretary.

**Louisville, Georgia**—In November this church had its best revival in years with Rev. J. O. Fuller as the evangelist. His Spirit-anointed messages were received by all, and he was a blessing to the church. The morning services were of special help. We thank God for the ministry of Brother Fuller, and gave him a call to return next year.—STEVE W. OSBORNE, Pastor.

**Brighton, Ontario, Canada**—In the fall we had a successful evangelistic campaign with Rev. A. E. Collins as the evangelist. Having served in various capacities in our church, now as full-time evangelist, Brother Collins was of much help and blessing. The people in the church and community were well pleased with his ministry, and a number received definite spiritual help. Brother Collins knows how to pray and get the glory down.—H. V. Muxworthy, Pastor.

**Newport News, Virginia**—The Lord gave us a great fall revival with Evangelist A. E. Kelly as the special worker. Brother Kelly came with the anointing of the Spirit upon him, the church had humbled themselves and prayed, and the Lord met with us in every service. Many times the altar and front seats were filled with earnest seekers, and a number prayed through to clear victory in God. We received a fine class into church membership, sixteen adults and two children. We give God praise for His blessings, and His sustaining power since Mr. Smith went home to glory.—MRS. L. B. SMITH, Pastor.

**Port Allegany, Pennsylvania**—Our fall revival was the best during my ministry here. God blessed the ministry of Evangelist and Mrs. Cloyce Elsea, giving a total of thirty-five seekers; sinners were converted, backsliders reclaimed, and believers sanctified. The attendance was good, with at least thirty "brand-new" people attending the services. Seven new members were added to the church. We thank God for this revival and for the splendid, co-operative ministry of Brother and Sister Elsea.—Jean E. Rice, Pastor.

**Evangelist Russell Bush and wife report:** "At this writing we are in a good meeting at Oakes, North Dakota, with Pastor Wesley Hall and people. The Lord has given us a number of good meetings during the past year. We saw a number of souls bow at the altar of prayer, and a good number of members added to the church. Reviewing our slate from last March, we conducted meetings in Ridgeville, Ind.; Kittanning, Pa.; Woodstown, N.J.; Reidtown, Tenn.; and spent the summer in New Castle, Wyoming, in a home-mission campaign; then returned to New Jersey for a meeting, on to St. Clairsville, Pa.; and New Cumberland, West Virginia. Due to some changes in our slate we have several open dates after the first of the year; and will be traveling in both the East and the West during the winter and spring. We carry a full program, with preaching and music, also conduct some children's services in connection with our meetings. Write us, c/o our publishing house, Box 527, Kansas City 41, Missouri."

**Hayward, California**—Our church had a glorious ten-day fall revival with Rev. Carl Friesen as the preacher. His messages were stirring and uplifting. Music was provided by Mr. and Mrs. F. M. Cooper, and God mightily used this young couple in presenting the gospel in song and poem. Four new members were received, making a total of thirty members this assembly year. The revival closed with testimonies of victory from many who found God anew in the services, including several teen-agers who are taking their stand for God. During the past few months our Sunday-school attendance has increased nearly 50 per cent and we are crowded out of our building. A lot has been secured and plans are rapidly developing toward construction of a new building. Under the leadership of Pastor T. O. Weatherby the church is moving ahead for God and souls.—FLAVIA CURTIS, Reporter.

**Spartanburg, South Carolina**—Sharon Church had a wonderful fall revival, with fourteen victories at the altar, and one new member added to the church. Rev. Theo Carter was the evangelist, and was used of God in a special way. We have closed our first year as pastor with these fine people, and the work is showing gains in every department. We give God praise for His blessings.—John Todd, Pastor.

**Evangelists C. W. and Florence Davis report:** "We began our fall evangelistic work in September with a revival in La Junta, Colorado, with Pastor Helsel; then to Columbus, Indiana, where Rev. Albert Schneider had recently taken the pastorate of First Church. God's special blessings were manifested, and a good many victories were won. Again we saw many victories, with a nice class of new members, in the meeting at First Church, Danville, Illinois, with Rev. L. S. Oliver. Following this we went in November to Idaho for three meetings—at Kuna, Buhl, and Emmett. These are good days for us and we thank God for His blessings."

**Sandusky, Ohio**—In the fall we had a splendid revival with Evangelists Alva and Gladys Estep as the special workers. During the entire meeting there were but two or three services when there was no response to the gospel invitation. Brother Estep's messages were clear and Biblical, attendance was consistently good throughout the campaign, and we have never seen people move to the altar more voluntarily than in this meeting. We greatly appreciated the ministry of Brother and Sister Estep with us.—PAUL S. COOK, Pastor.

**Marseilles, Illinois**—In the late fall we had a good revival with Sandra Cox, sixteen-year-old girl from Georgia. She is a real Nazarene, and preaches with unusual unction and power. Her mother travels with her and they sing specials together. Sandra also plays the piano and auto-harp. Many new people were attracted to the services, and most of those seeking God were new people. God blessed and gave some outstanding conversions. Finances came easily. We greatly appreciated the ministry of Miss Cox and her mother, and they were given a call to return next fall.—Ira Meyer, Pastor.

**Evangelist Douglas F. Roach writes:** "I am now in my eighth revival meeting since entering the field of evangelism at our assembly last September. I have slated fourteen meetings on my home district. I have three open dates before the time of the General Assembly, as follows: February 15 to 26, February 29 to March 11, and May 30 to June 10; also I have several dates open for next fall. Write me, 1410 W. Clay, Apt. 4, Houston 19, Texas."

**Evangelist James L. Krauss writes:** "Because of a cancellation, we have an open date, March 6 through 18. We will be happy to go wherever the Lord may lead. Write us, 818½ E. Spring Street, St. Marys, Ohio."

**Rev. John H. Holstead writes:** "After graduating from our Nazarene Theological Seminary last May we accepted the unanimous call to pastor First Church in Brantford, Ontario. A successful vacation Bible school was held, with 94 enrolled, 4 nursery, and 14 workers. A "Pioneer Award" from Kansas City was given us. A Christian Service Training class was held in conjunction with the school, and 14 received credit. In November we concluded a revival crusade with Rev. Blair Ward, our district superintendent, and Rev. W. W. Tink, pastor at Rockford, Illinois, as special workers. The impact of their holiness message made a tremendous contribution to the spirit of our church. God greatly blessed, and hearts were pardoned and purified by faith. The Sunday school has reached a new record attendance of 113; the men have captured the missionary vision and joined the N.F.M.S., and our Thanksgiving Offering was the greatest in the history of the church. We had a great missionary rally with Dr. and Mrs. David Hynd. Our watchword is 'Crusade for Souls Now.'"



## Crusade for Souls Conference North Arkansas District

The Crusade for Souls Conference for the North Arkansas District was held November 7 to 9, at Conway, Arkansas, with Rev. J. W. Hendrickson, district superintendent, in charge.

Under the supervision of Dr. Roy F. Smee, secretary of the Department of Home Missions and Evangelism, this conference was said by many to be the most profitable both spiritually and educationally. The inspiring messages of Dr. Smee, Rev. Paul Martin, and Rev. Milton Huxman, gave variety to a program that was used of God to stir both pastors and laymen.

That these Crusade for Souls conferences are the solution for the problems of this era of Christian endeavor was again sanctioned by God with His manifest presence in each session, climaxing with an outpouring of His Spirit in the last hour of the sessions. We will endeavor to put into practice what God so mightily approves.

The Conway people, under the leadership of Rev. Harold Latham, were very gracious in their hospitality, and the district and workers appreciated every courtesy.—REPORTER.

**Sligo, Pennsylvania**—Our fall revival was one of the best in our five-year pastorate here. The special worker was Evangelist Twyla Pittenger; she carried a burden, prayed, fasted, and visited, taking charge of the entire program. God blessed and gave some outstanding victories. Finances came easily including a nice love offering for the pastor and wife.—C. F. Hunt, Pastor.

**Sheridan, Wyoming**—In November our church closed a three-Sunday meeting with the pastor, Rev. Wesley Stiles, as the evangelist, and local talent furnishing the special music. God's Spirit settled down on the services, our people were greatly helped, and our young people drawn closer to the Lord, with some definite victories won. It was a time of blessing for all who attended the services.—G. H. SAFFELL, Secretary

**Saginaw, Michigan**—Sheridan Avenue Church had a good fall revival with Evangelist George Woodward. We thank God for Brother Woodward's exceptional artist work and stirring messages. More than ninety souls sought God at the altar during the ten-day meeting. Pastor Hugh Putnam is now serving the second year of a three-year call, and we appreciate his fine spirit. During the past year twenty-six new members have been added to the church. For some time we have been worshipping in a basement, and are now making definite plans to complete our church.—Florence Decker, Secretary

**Lamesa, Texas**—Our church enjoyed a very fine fall revival with Miss Leila Dell Miller as the evangelist, Bob Womack as the singer, and Mrs. Gerry Maule as pianist. Night after night people sought God for the pardon of their sins or to be sanctified wholly. Since our coming here eight months ago, God is giving us a nice increase along many lines. It is a joy to labor in God's vineyard with this choice people.—WILLIAM C. EMBERTON, Pastor.

**Pastor Thomas Pauley, Jr., writes from Marion, Ohio:** "The Kensington Place Church was organized last July 17, by District Superintendent H. S. Galloway, with nine members. From July to October our Sunday-school average attendance increased from twenty to forty-eight. In October we had a wonderful revival with Rev. R. L. Major as the evangelist. On the closing Sunday twelve new members were added to our church. The district had been financing our work and paying the pastor's salary, but we became self-supporting in November; the church is now paying its budgets. Already we have more than fifteen hundred dollars in our building fund. We appreciate the splendid co-operation given us by Pastor L. L. Zimmerman and First Church in getting this new work started, and the fine assistance given by our district superintendent."

## Servicemen's Corner



Post Pastor, J. M. Johnson, Salinas, California, writes:

"The Lord has given us a wonderful ministry amongst the servicemen from Ft. Ord. We have seen many of them come to our altar and get back to the Lord. Many have come with Nazarene boys and have been saved. We have had some thrilling experiences with them. Very few of the boys have been unresponsive. We still hear from many of them after they leave and are shipped out to Europe or to the Pacific. We are happy for the privilege of being able to help our boys away from home."

"I am being discharged from the United States Air Force this week, and want to thank you sincerely for the uninterrupted flow of Nazarene publications I have received during my four years of service. Their effect upon my spiritual life has been unquestionably invaluable and they have been an important aid to my daily devotions. I will enter the University of Oregon this fall, and will continue to get these publications by subscription.

"I would like to leave a testimony with you as my name is removed from your mailing list. The Lord has been a constant Companion to me during my military service and I am dedicated to making His great army a lifetime career. Military assignments in Kansas, Colorado, and Idaho have afforded me the opportunity to serve with our church choirs in various cities, and it has been a rich and wonderful experience. My primary desire has been, and will continue to be, to make my personal ambitions flexible enough to allow His holy will to direct my life."—RICHARD G. CONKLIN.

"Some time ago, I sent a letter to you to say that I have been released from the service and am at home with my parents while awaiting admittance to Pasadena College this fall. It is truly good to be at home again, and I feel that going back to one of our church colleges is something to look forward to. I have received the HERALD, the Other Sheep, Conquest, and Come Ye Apart during most of the period while in the U.S. and have truly appreciated them and their much fine reading."—WILLIAM I. DIKES.

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**Pastor Frank McConnell of the Williams Memorial Church, Bethany, Oklahoma, writes:** "During the fall Mrs. McConnell and I had the privilege of being with Rev. Ralph Cook in a Sunday-school revival at Bethel Church, Yakima, Washington. The people made over two thousand calls and brought in many visitors to the meeting. Eighteen souls prayed through at the altar. A nice love offering was given to Mrs. Cook. The Cooks were not only good missionaries, they are also good pastors. We enjoyed seeing friends of former years, and also having a family reunion with our boys and their families: Rev. J. Edwin, pastor at Marysville; and C. L., of Spokane, Washington."

### Annual Preachers' Meeting Pittsburgh District

The Pittsburgh District held its annual preachers' meeting in Beaver Falls, Pennsylvania, November 14 to 16. It was a wonderful convention, a high point of the year for those of us fortunate enough to be able to attend.

Dr. Hardy C. Powers, senior general superintendent, was at his best. In every service he set before us a feast of good things, sound advice, helpful instruction, inspiration, and challenge. We thank God for the leaders He has given us, able men whose personalities are the rare combination of true greatness and humility.

Our district superintendent, Rev. R. F. Heinlein, presided over the convention with his usual ease and good judgment. A good percentage of the preachers and wives were present.

Our host pastor, Rev. Russell Long, and his people entertained us royally in their beautiful new church building.

The papers presented were good, God graciously met with us, and we are better prepared to face our tasks in our local churches.—R. B. ACHESON, District Secretary.

**Creve Coeur, Illinois—**Since this church was organized fourteen years ago, God has blessed and used it in ministering to the souls of the people. Last year, we were a "10 per cent" church for missions, there was an increase in every department, and we received fifteen members by profession of faith. Recently we enjoyed what was considered the most spiritual revival in the history of the church. There were seventy seekers, most of them new people. Evangelist William Tidwell preached twice each day; the day meetings were times of Bible study and spiritual refreshing, and the evening services were evangelistic. Brother Tidwell was much loved, and left the church growing and united.—June Mongerson, Pastor.

Sheffield, Alabama—We thank God for His blessings upon First Church, and we appreciate the vision and spirit of Pastor Wallace Bell and his family. There have been steady gains in all phases of the work since they came to us six years ago. In December of '53 a three-bedroom home adjoining the church property was purchased as a parsonage, and a former parsonage now serves as a Sunday-school annex. Our church property is valued at \$45,000.00 with about \$9,000.00 indebtedness. The Sunday school has made steady gains under capable leadership; in 1949 the average attendance was 74, and it is now 199. In '49 the church membership was 48, and it is now 153. As a result of a revival in '53 by Evangelist H. E. Darnell, the donation of lots by Mr. and Mrs. W. J. Osborn, and the sponsorship of First Church in a Sunday school, a church has been organized at Nitrate City, and a building is being erected. Best of all, unity prevails in our midst, God's Spirit prevails, and souls are praying through, with shouts of victory heard in our services.—DOROTHY GOSS, Secretary.

**Evangelists Lawrence and Lavona Walker report:** "It has been our privilege to be busy in the work of evangelism since closing our pastorate in Cleveland, Ohio, a little more than two years ago. During the fall of '55 we had meetings with Pastor McCaskell in Greentown, Ohio—20 seekers, and 223 in Sunday school on the closing day; in South Church, Lansing, Michigan; with the good pastor, Rev. Harold Wood; with Rev. Melvin Shoemaker in Rush, Ohio, with unusual victories, and 251 in Sunday school on the closing day; with Brother John Moran at Owego, New York, with more than 30 seekers; and with Brother F. Houghtaling in Reed City, Michigan. We have two open dates before our Akron District Assembly in May. We are happy in the great work of evangelism. Write us, 223 Ray Avenue, N.W., New Philadelphia, Ohio."

Edinburg, Texas—In November of 1954, Rev. and Mrs. W. J. Campbell came to pastor our church. Brother Campbell instigated a visitation program that brought new people into our services; also he has donated an enormous amount of labor toward the improvement of both church and parsonage. During the last year the church building has been painted, a new sign erected, the church auditorium and Sunday-school rooms redecorated, also the interior of the parsonage redecorated and a porch built. All budgets are paid to date. Best of all, a spirit of unity and love prevails among our people. We give God praise for His blessings.—ANTHA POWELL, Reporter.

### South Arkansas District

The South Arkansas District had a very successful departmental tour, October 17 to 28. The workers were Rev. W. L. French, district superintendent, and the four district departmental heads: Mrs. W. L. French, N.F.M.S. president; Rev. J. Ottis Sayes, N.Y.P.S. president; Rev. J. W. McClung, church schools chairman; and the writer as district junior director.

Classes and workshops were held each evening from seven to nine, with each departmental head teaching two different classes. In the first period each departmental head presented his program for the year to the local departmental heads, allowing time for questions and exchange of ideas. The second period was devoted primarily to Sunday-school work. During this period three classes were taught: "Visitation Evangelism Through the Sunday School," taught by J. W. McClung; "Organization and Enlargement," by Ottis Sayes; and "Promotional Ideas for Sunday-School Growth," by Wayman Davis. Immediately following the classes everyone assembled for a challenging and inspirational message by District Superintendent W. L. French.

Good crowds and favorable reports were prevalent on each of the eight zones. The South Arkansas District, under the blessing of God and the leadership of Superintendent French, is believing for a year of real progress.—WAYMAN F. DAVIS, Reporter.

## Northeast Oklahoma District N.Y.P.S. Convention

The Northeast Oklahoma District N.Y.P.S. Convention was held on September 27 in First Church, Tulsa, with the president, Rev. Robert Weathers, presiding in a capable and efficient manner. Our love and appreciation for him was expressed in the splendid vote he received for re-election.

Other officers elected were: J. R. Blankenship as vice-president; Bud Cargill, secretary; and Jay S. Phipps, treasurer.

The progress during the year, as noted by reports from the local societies, was encouraging and uplifting.

Rev. Ponder Gilliland, general N.Y.P.S. president, was the special speaker, and his messages were a blessing and inspiration to all.

The young people on this district are united in their efforts to make this the best year yet in the work of the N.Y.P.S. —J. R. BLANKENSHIP, Reporter.

**Rev. Henry T. Beyer, Jr., writes:** "About two and one-half years ago I was privileged to be called as pastor of our First Church here in Baton Rouge, Louisiana, where we found a fine group of loyal Nazarenes. God has abundantly blessed; we have completed the Sunday-school annex, redecorated the auditorium, installed new church furniture and a baby grand piano, also added other improvements. The church is progressing in every department, and we have received twenty-five people into the membership. Since this is the capital city, if you have friends coming to L.S.U., or to make their home here, write me (1735 North 17th Street), and I'll be glad to assist in any way possible."

## Canada West Preachers (And Their Wives) Attend School

The nearly one hundred preachers and their wives who registered at the Banff School of Fine Arts attended a three-day refresher course taught by faculty members of Canadian Nazarene College. Dr. Arnold Airhart's class on "Sermon Building," Professor Chester Mulder's on "Some of the Ethical Teachings of Jesus," and Dean Bernard Seaman's lecture on "Worship in the Book of Leviticus," all proved to be highly instructive, even unique.

Dr. Edward Lawlor, much-loved district superintendent, directed the activities, presiding at the district round-table conferences. To Dr. and Mrs. Lawlor was presented a beautiful gift in honor of their twenty-fifth wedding anniversary.

Rev. W. D. McGraw, Jr., serving in the place of Dr. B. V. Seals, as the special speaker, endeared himself to all by his messages—rich in inspiration and seasoned with wit and rare wisdom from years of experience as pastor and district superintendent.

Through it all we are conscious of the presence of our Christ; there were rich fellowship, godly instruction, and inspiration. The conviction of all was that the Canada West preachers' meeting, November 1 through 4, was worth all it cost.—HARRY H. STETSON, Reporter.

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Nampa, Idaho—In November the Franklin Road Church had a wonderful revival with Rev. and Mrs. J. T. Drye as the special workers. More than forty souls responded to the scriptural preaching of Brother Drye. In each message he quotes nearly one hundred verses of scripture—the Word of God will bring conviction to the hearts of sinners. There were old-fashioned repentance and consecration, with souls finding the will of God for them. God's presence was felt in the services, and the church was built up in every way. Both pastor and people appreciated the ministry of the Dryes. A revival spirit is on in the Franklin Road Church—CLARENCE A. GRIFFIN, Pastor.

Nashville, Tennessee—Grace Church is praising God for a season of refreshing from the Lord, with souls seeking and finding victory at our church altars. Last Sunday was a high day in Zion, and we believe the prayer groups meeting each week are the answer. Recently the O. C. Rushing Singing Family were with us in our fall revival, and we saw scores of folks attending our services for the first time. During October, twenty-six new Sunday-school pupils enrolled in our school. On Sunday evenings we are seeing well over one hundred in our four N.Y.P.S. chapters, with a gracious evangelistic service following.—Ralph Schurman, Pastor.

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### Preachers' Meeting San Antonio District

The San Antonio District preachers' meeting was held September 26 to 28, in First Church, Temple, with Rev. Paul Nesmith as host pastor, assisted by Rev. Paul Grundy, pastor of the Temple Bresee Church.

Dr. Hardy C. Powers, as the special speaker, stirred and challenged our hearts with his messages on the doctrine and experience of holiness, and steadfastness in the work of the Kingdom. Several fine papers were read by pastors of the district. Dr. W. A. Carter, evangelist, who was in a revival at First Church, brought an encouraging message on Wednesday morning.

God is blessing on the San Antonio District. We appreciate the fine leadership of our good district superintendent, Rev. W. H. Davis, and the work is showing gains in attendance.—GEORGE MULINS, Reporter.

**Hernando, Florida**—We give thanks to God for the visitation of the Holy Spirit in our recent revival, with Rev. Robert H. Spear, Jr., and wife as the evangelist and singers. Prior to and during the meeting, prayer meetings were in progress each weekday morning. The Holy Spirit honored and the first convert was in one of the prayer meetings. Of the eight definite conversions, four were adults, saved for the first time. We give all praise to God.—W. D. Croft, Pastor.

### Western Ohio District Sunday-School Convention

The Western Ohio District Sunday-school convention was held October 30 and 31 at the Middletown Church, with Rev. L. P. Rossman as host pastor. Rev. O. A. Singleton, district chairman, was in charge, and had a well-planned program.

Rev. R. T. Williams, pastor of First Church, Oklahoma City, Oklahoma, was the special speaker, and thrilled our hearts with his inspiring messages.

Reports showed that in our first fall rally of 1955 the Sunday-school attendance on our district was 16,500.—G. B. BRESEE, Secretary District Church School Board.

**Osseo, Minnesota**—The third week of October was the best week of revival in the history of this church. We rejoice in the good attendance, the number of seekers, the new people, and the ease with which the finances were raised. Rev. R. J. Cerato and Mr. Orville Afreth were the special workers. Daily cottage prayer meetings were held for three weeks along with an earnest visitation program to get the folks out to the services. We thank God for the victories won.—Edward J. Johnson, Pastor.

The Greater Edmonton (Alberta) evangelistic crusade closed its second annual city-wide, three-week campaign on November 20; over thirty churches and organizations co-operated. Dr. Russell V. DeLong preached with holy unction and power, with Rev. Paul Coleman as the excellent song leader, soloist, and choir director. Les Barnett and Rev. T. Elgar Roberts were the organists. Noonday services were held in one of Edmonton's largest downtown theaters each weekday. Edmonton's largest auditorium available was used, and thousands attended the services. Hon. Ernest C. Manning, premier of the Province of Alberta, took part in the meetings, and his wife, an accomplished musician, assisted at the grand piano. Several times the front of the huge platform was filled with earnest souls seeking God. The Saturday night young people's service and the great services on the closing Sunday will be long remembered. We truly thank God for the ministry of these consecrated workers. Due to the death of his mother, Dr. DeLong had to be absent four days, during which time Brothers Coleman and Barnett carried on in an excellent manner.—ALFRED J. LOUGHTON, Reporter.

**Ellensburg, Washington**—Rev. Harold P. Gilliam was the evangelist in our fall revival. He is a man of prayer and the church was blessed and strengthened as Evangelist Gilliam preached Jesus Christ. Every service was a time of fellowship in holiness. Many were the testimonies and expressions of thanks to God for such evangelists who will get under the burden and pray down the glory in the old-fashioned way. We thank God for Brother Gilliam's ministry with us.—George L. Fitch, Pastor.

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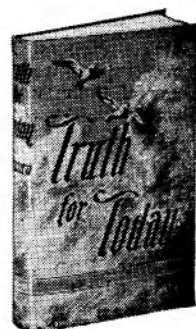
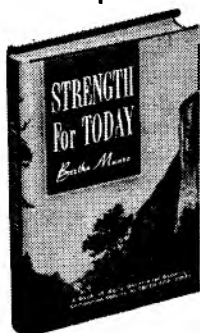
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